

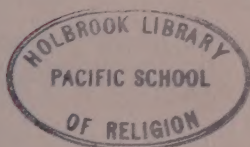
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# CHRISTIAN SOCIAL WELFARE



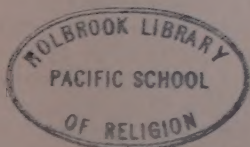
Charity and Welfare Work

Roswell P. Barnes

Division of Welfare of National Lutheran Council

The Church as the Conscience in Social Work

Edith F. Balmford



OCTOBER

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**CHRISTIAN SOCIAL WELFARE**

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# Charity and Welfare Work

DR. ROSWELL P. BARNES

*Executive Secretary, Division of Christian  
Life and Work, National Council of Churches*

THIS compound subject of charity and welfare work is chosen not to set charity and welfare work in opposition to each other but rather to imply and assume a close relationship between them. Each is indispensable to the other, as suggested by St. Paul (I Corinthians 13:3), "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Charity and welfare work are not synonymous. The first is subjective, whereas the second is objective. The first is concerned with motive, the second with the needs of people. The first implies intention, the second results.

It is possible to have either without the other. A charitable intent expressed in a charitable deed does not necessarily result in a contribution to welfare. One who is slightly inebriated and apparently enjoying the temporary relaxation of his condition may in charitable goodwill and generosity share his liquor with a complete stranger without contributing to social welfare. Or a charitable man, knowing that a neighbor is in ill health and his family apparently destitute, but not knowing him to be a narcotic addict, may in charity send him money without contributing to his welfare.

On the other hand, social welfare may be promoted by means which are provided without a charitable intent. There are people who resent paying taxes, especially for services which they list as characteristic of the "welfare state" as, for example, public health services. Some social welfare may, however, result from these tax payments. Or the same taxpayers may, in order to pay less to the government in taxes, contribute more to the Community Chest. Social welfare may be furthered despite the fact that the donor's motives were far from charitable. As another illustration, I remember instances in the early 1930's when contributions to the New York Fund for relief of the unemployed were solicited and made on the ground that they were good revolution insurance.



These illustrations are cited not to demonstrate how cynical I can be but to indicate that charity does not always promote social welfare and that the ends of social welfare may be served without charitable intent.

Theoretically, therefore, and sometimes practically, the two are not necessarily related. By implication I am admitting that the church may, through ignorant or misguided charity, defeat the purposes of social welfare. At the same time, I am implying that social welfare may be a racket. But I hasten to add that to stretch either implication into a generalization would be a caricature, not a characterization.

I have made these observations as a point of departure in approaching the dual thesis that *charity needs guidance in its expression lest it be wasted or worse, and that social welfare work needs the spirit and quality of charity lest it degenerate into mere professionalism or into a factor of group conflict contributory to community tension.*

During recent years there has developed a more general recognition of this need for bringing charity and welfare closer together. Surely the churches have come to recognize more fully the need for good professional standards in their service to people who are in need; and I hope it will not be regarded as presumptuous to say that the professional social worker has more regard for the importance of charitable motive and more confidence in the churches. It seems to me that the social work profession has outgrown the excesses of its reliance upon techniques alone. I am under the impression that the attitude of the professional social workers toward the church has undergone a change somewhat analogous to that which takes place in the attitude of the adolescent toward his parents. It is often observed that the college sophomore, having acquired some knowledge of a specialized kind which his parents do not have, tends to think that he knows more about the world than the older generation. By the time he is a senior he is not quite so sure. And after he has been out in the world a few years he surely realizes that there is considerable value in experience and he is much less supercilious in his attitude toward his parents. So it has been in the changing attitude of the professional social workers toward the church.

But to return to the first half of my thesis and the fact that charity needs guidance in its expression lest it be wasted or worse: It is not always aware of this need. The higher the mo-

tive, the stronger the inclination to assume that its expression must be good. The most loving and self-sacrificing mother may, without knowing it, build so many protective fences around her child as to stunt his development. Good impulse is not enough. The philanthropist, the church, the agency of charity must understand the problems to be solved.

This understanding should include the complex factors of income, housing, recreation, mental and physical health, group relationships, and others. Without such knowledge, we may spend all our resources helping the casualties without correcting the causes, curing instead of preventing, riding the ambulance while neglecting hazards that produce accidents. Some people through their own genius or from observation in long experience and study have the requisite insight and knowledge; but most need special professional training. In any case, standards should be defined and enforced for the effective expression and exercise of charity. This applies to all religious social work.

Now I turn to the second half of my thesis: Welfare work needs the spirit and quality of charity lest it degenerate into mere professionalism or into a factor of group conflict contributory to community tension.

This should be considered first in terms of the people who are served by welfare work. Their interests are paramount. Their needs are usually too complex to be described in terms of any one factor. Food, shelter, medical care are among the most obvious factors. Employment, adjustment in family relationships, or psychological therapy may be almost as clearly indicated. But along with all these, there is usually a problem of morale, of basic inward security. Perhaps these are more conspicuous among those for whom the physical economic needs are not so pressing. Books dealing with peace of mind, peace of soul, or personal and social adjustment are among the best sellers. But this need may be just as basic in the case that is apparently physical. Morale is a factor all along the line. A person in need of help is in need of friendship. He needs to know that someone cares, — that what happens to him makes a difference to somebody. He needs charity. Charity in this sense is that which is indicated in the dictionary definition as "That disposition of heart which inclines men to think favorably of their fellow man, and to do them good."

So the whole pattern of circumstances and relationships of



welfare work is important. Spirit and atmosphere may be as important as technique and competence in the building of morale. But spirit and atmosphere are intangible. They become concrete in the person of the welfare worker. He is the welfare agency in the experience of the person served. He is society on its constructive, hopeful, friendly side set over against society in its destructive, frustrating and hostile side.

Therefore, the welfare worker who is merely professional, who is only a competent technician, lacking in charity, gives no morale. This applies to the minister, the church social worker, the employee of a secular voluntary agency or tax-supported agency. All need skills but something more. And I believe that most will agree to this need of charity. Furthermore, I believe most will agree that we need more charity in welfare work, expressed always under the discipline of skill and knowledge.

Why, then, do we not have more charity? I suggest three reasons:

First — the complexity and intricacy of modern mass society, with its departmentalized specialization, tend to the depersonalizing of much of welfare work. When this happens, it is easy to let charity cool off.

Second — long and continuous exposure to trouble tends to desensitize our emotional response to it and hence our charitable impulse. We have lived for so many years in a world in which there is such wide-spread distress that we have almost outgrown shock. It is much more difficult to get sacrificial giving for overseas relief today than it was ten years ago.

Third — those of us who are involved in the distress of people day after day tend, consciously or unconsciously, to pull our response to the distress up from the subjective level to the objective level. We consciously try to take our heart off it and put our mind on it lest our emotions confuse or impair our judgment. Or, unconsciously, we may hold the situation of distress out at arm's length lest too heavy a burden of sympathetic suffering crush us. In either case we may develop a professionalism from which charity has faded.

I believe this tendency to professionalism to be one of the most subtle and difficult problems of keeping charity in welfare work. It is a problem of the minister as well as of the worker in a secular welfare agency. If we are not to break, we must either develop techniques of escape from the strain or find re-

sources that will make the burden bearable.

These resources are found in our Christian faith and experience. First of all, the Christian knows that he is not alone in caring, because he knows that the Creator and Father of all men cares infinitely. Second, the Christian knows that there are limitless resources of inner strength and security. One who follows Christ understands what He meant when He said, "My yoke is easy, and my burden light." "Charity" is not quite the adequate word to characterize this deeper motive of the Christian. "Love" is more adequate. It is probably a more accurate translation of the original Greek in St. Paul's letter. We do not speak of the charity of God. It is always the love of God. When this deeper motive dominates us the consequences for the people whom we try to help are far-reaching; for our welfare work then reminds people that God cares and that they are not caught in a blind struggle in the dark. Then welfare work has some of the characteristics of redemption in drawing men back to God, in giving them courage, strength, and composure. This is the significant factor in welfare work that secularism cannot provide.

## Division of Welfare, National Lutheran Council

The Division of Welfare was established in January 1939 by official action of the church bodies holding membership in the National Lutheran Council. It was organized as a coordinating and planning agency promoting a better understanding of the spiritual-social mission of the Church and working for improved standards of service and operation in Lutheran welfare agencies. A divisional Committee of ten members appointed by the National Lutheran Council supervises operations of the Division. In 1953 the Rev. Francis A. Shearer is chairman, and Dr. Carl F. Reuss is secretary.

**Objectives:** To mobilize Lutheran health and welfare resources; strengthen and coordinate the services of Lutheran interbody agencies, relating their program to the total health and welfare programs of the local community, state, and nation; and to represent Lutheran welfare work before coordinating and integrating national voluntary and governmental agencies.

### Service Program: The Division of Welfare:

- maintains a consultation and counseling service with agency staff members and boards and assists in strengthening services and improving standards.
- makes studies and surveys of existing agency programs and services and prepares reports of special studies of Lutheran welfare services to special groups.
- promotes the establishing of new Lutheran welfare services or the redirection and expansion of existing services as indicated by discovered needs.
- assists in the development and extension of a spiritual ministry in non-military public institutions where Lutherans are under care, and the coordination of the processing of Lutheran chaplains for appointment to federal institutions.
- recruits and promotes the training of workers for service in church agencies and community service.
- maintains a placement consultation service.
- sets standards for Lutheran health and welfare agencies and institutions.
- prepares and publishes pamphlets and other material helpful in improving agency services and programs.
- assembles and compiles factual information on service and financial operations of Lutheran welfare agencies and institutions.

Other services for which the Division of Welfare has accepted responsibilities and exercises leadership lie in the field of social trends and the immigration of displaced persons, refugees and European orphans of Lutheran faith. Within the framework of its structure the Division has organized a Committee on Social Trends having as its purpose the study of social problems and legislation beneficial to the improving of social conditions on a local and national level. It makes pronouncements upon trends compatible with the Division's Christian philosophy, and approved and authorized by the member church bodies of the National Lutheran Council.

The Division of Welfare has, as an affiliate, the Lutheran Welfare Conference in America. The Executive Secretary of the Division is the Executive of the Conference, which is a confessional but not an administrative body. The membership of the



Conference is made up of individuals and organizations. Meetings are held nationally in the odd years. Regional conferences, four in number, meet in the even years. Memberships in 1953 numbered 330 individuals and 95 organizations. The National Lutheran Nurses Guild is affiliated with the Lutheran Welfare Conference.

The Lutheran Hospital Association with a membership of 67 Lutheran hospitals and clinics (1953) looks to the Division of Welfare for its administration. Its secretary is the Executive Secretary of the Division. Meetings are held annually in connection with the annual meeting of the American Protestant Hospital Association.

**Principle of Operation:** In all of its services the Division of Welfare has set as its goal the principle that a Christian agency which seeks to serve people will strive to bring to that service sympathetic understanding, warmth and skills to the end that the person being helped may achieve for himself full and abundant Christian living. A church agency which holds to the dignity, worth, and value of man as a child of God, will desire to follow the highest possible standard in the performance of its work.

**Personnel:** The Rev. Clarence E. Krumbholz, D.D., is the Executive Secretary. Miss Cordelia Cox, the Rev. Otto H. Dagefoerde, D.D., Miss Henriette Lund, the Rev. Carl R. Plack, and Miss Eleanor Magnusson are Consultants. Miss Ann Zophs is Administrative Secretary. Clerical staff numbers ten persons.

**Offices:** Headquarters of the Division is in the National Lutheran Council building, 50 Madison Avenue, New York 10, N. Y. Regional offices are maintained at 327 South LaSalle Street, Chicago, Ill., and at 736 Jackson Place, N.W., Washington, D. C.

**Publications:** The Division publishes books and pamphlets as approved by the Divisional Committee. Recent publications are: *Lutheran Services for Older People*, *Lutheran Services for Children in Institutions*, *Proceedings of the Lutheran Welfare Conference* (annual).

*This is the first of a series of articles describing the departments of social welfare in the denominations. This article was prepared for CHRISTIAN SOCIAL WELFARE by the Division of Welfare, National Lutheran Council.*

# The Church as the Conscience In Social Work

EDITH F. BALMFORD

*Executive Secretary, Episcopal  
Service for Youth, New York City*

CHATEAU BOSSEY, home of the Ecumenical Institute of the World Council of Churches, near Geneva, Switzerland, was the setting for the 1953 seminar on the Church's responsibility for social work. There were delegates from Great Britain and from most countries in Western Europe; three refugees from behind the Iron Curtain; and one representative from the United States. The majority were social workers, but there were several clergymen. Three languages, French, German, and English were used with delegates listening to translations through ear phones.

Professor Hendrik Kraemer, Director of the Institute, in his opening address noted that one aspect of modern life is the increasing acceptance of social work, and the need and importance of this amid the strain and stress of industrialized society. He spoke of the increasing role of government in social work, and pointed out that we are living in a kind of society in which government steps more and more into the lives of the citizens, taking over services that earlier were the responsibilities of relatives or of the Church. He asked the conference to consider the goals and responsibility for planning.

These and related questions were considered with lectures and discussion of the topics: *Basic Assumptions in Social Work; State, Voluntary, and Church Social Work; Method; and Some Present Problems*. The speakers were: Dr. Pehr Edwall, of Sweden; the Rev. Paul Abrecht, an American, staff member of the World Council of Churches; Pastor Henrik Hauge, of Norway; Miss Mary Batten, principal of William Temple College, England; Miss Marie Kamphuis, director of the Groninger School of Social Work, Holland; and Mlle. Madeleine Charren, welfare officer for a large locomotive construction plant, in France. There was also a panel, in which I took part, together with an Englishwoman on the refugee staff of the World Council of Churches, a Frenchwoman who is with the International Social Service,

and a German who is in youth work. We discussed, *What the Social Worker Expects of the Church*.

That the Church has a responsibility for social work, always has had and always will have, was accepted without question. At the same time, speakers agreed that government has a role and responsibility. Along with the feeling that many needs should be met by governmental agencies there were warnings against the danger of letting the citizen become a collective object, thus losing his individual rights. The church is needed to help preserve those rights.

Services under Church auspices continue to have an important role. One speaker said: "The Church can never give up its work for man, since it is a task given by God. It is not enough to have 'welfare' according to the categories. Man must have more." The division of responsibility among agencies, specially between government and voluntary, was discussed, with the feeling that this needs re-thinking at intervals, as situations change.

We looked at the Church's role in recruiting for government positions as well as for Church agencies. Problems of the Christian worker in government service were discussed. One speaker pointed out that he must provide "minima for millions" instead of "maxima for the few," and should constantly stand for the principle that "persons be treated as persons." The influence of the Church is needed to give him moral support and backing.

Present day problems were outlined with the focus on situations in France, but it was clear in discussion that all the countries represented are seeing similar conditions. The speaker talked about the serious increase in alcoholism, crowded homes due to war destruction and to the influx of population into industrial centers, poor health, maladjustments, and delinquency.

Our European confreres were surprised that this sounded familiar to me. They assumed that, because of the European's understanding of America's wealth, and because this country has not been the scene of bombing or invasion, the people do not have similar problems. They were interested in knowing that the movement of people and sometimes the development of whole new communities because of war industry, had necessitated tremendous readjustments and demanded many kinds of social service. It became clear in discussion that problems of families and individuals have much in common everywhere.





## EDITORIAL

On August 21st I flew over the mountains of North Korea above the 38th Parallel enroute to Freedom Village "Operation Big Switch" and points north. From the vantage point of some 2,000 feet, I viewed the amazing railroad construction, new roads and other installations, and realized that I was surveying one of the most efficient systems of communications ever installed for a fighting force. I thought then — and since — that we are ingenious and resourceful in setting up lines of communication when the lives of fighting men are at stake.

It is far more difficult but equally essential nevertheless to establish lines of communication in other areas of human endeavor. It is far easier to be isolated than integrated and it is easier to remain in an ivory tower than to experience the give and take of the arena. In Christian social work adequate communication is basic if there is to be understanding, collaboration, and cooperative activity. The launching of *Christian Social Welfare* is an important step in establishing a channel of communication. Some of its purposes are to: provide informa-

tion on activities of the Department and the Associates; report on the welfare activities of denominations and Councils of Churches; promote better programs of service through church social work; publish professional articles germane to the field of Protestant social welfare.

We invite your comments and criticisms. We hope you will feel free to submit articles and news notes as we look forward to your participation and support.

LEONARD W. MAYO, *Chairman*,  
Department of Social Welfare

### *Christian Social Welfare Associates*

Over 350 persons have joined the new organization, Christian Social Welfare Associates since it was launched in Cleveland, June 2, 1953.

The officers of the C.S.W.A. are: Chairman: Canon Almon R. Pepper, Director, Department of Christian Social Relations, National Council of Protestant Episcopal Church, New York; 1st Vice-chairman: Dr. Grover L. Hartman, Director, Department of Social Service, Church Federation of Indianapolis; 2nd Vice-chairman: Major Helen Waara, Director, Family Service, Salvation Army, Chicago; Recording Secretary: Olin E. Oeschger, Associate Secretary, Board of Hospitals and Homes, The Methodist Church, Chicago.

For membership application write Christian Social Welfare Associates, 297 Fourth Avenue, New York 10, N. Y.



## COUNCIL NEWS

### *The Church and Older Persons*

Many professional disciplines and lay viewpoints were brought together in the International Conference on the Church and Older Persons at Conference Point Camp, Williams Bay, Wisconsin, July 26 to August 1. Convened by the National Council's Division of Christian Education, the Conference was attended by 125 delegates, with the Department of Social Welfare well represented.

Dr. Paul B. Maves stressed the importance of churches planning cooperatively with community agencies to meet the opportunity and responsibility presented by 16½ million Americans over sixty.

Work groups in the Conference dealt with such subjects as problems of institutions, training leaders to work with older people, preparation for later maturity, group activities for older adults in the Church.

A number of delegates over 65 kept their colleagues on the practical side and proved conclusively that oldsters may be alert, positive, and creative group participants.

The Conference underlined the role of older persons as active contributing members of churches and community groups. It emphasized doing things with older people and not just for them. Some principles for later maturity

were set forth and leadership training suggestions were offered. The obligation of the churches to do a high quality job in their institutions and programs was strongly declared. A Conference report (\$.50) is available from Dr. Richard E. Lentz, 79 E. Adams St., Chicago 3, Ill.

GROVER L. HARTMAN

### *Clergy-Social Workers Conference Staten Island Protestant Council*

When social workers asked, "Are there barriers of theology which make it difficult for pastors to work with social workers?" they were greeted with an emphatic "no". Though vocabularies and methods differed, the 1953 Staten Island Annual Conference of Clergy-Social Workers agreed that each needed the other to supplement his work with individuals.

Following a presentation by Dr. Robert W. Laidlaw, psychiatrist, the discussion brought out that social workers seek the pattern of emotional problems and then aid the client to grasp the meaning and effect a change. The clergyman uses spiritual resources, believing that the basic strength to change comes from religion. Thus, insight was gained into methods each use in helping people.



## DENOMINATIONAL NEWS

### *Training for Houseparents*

Houseparents and Superintendents of Children's Homes held an Annual Institute, co-sponsored by the Board of Hospitals and Homes of the Methodist Church and the Women's Society of Christian Service. Miss Jean Cleveland, Associate Professor of Social Group Work at Scarritt College lead the group of 45 houseparents and 25 superintendents in five discussions on "The Individual Child." "The Institution" was discussed by Mr. Everett Spell, Executive Director, Oak Grove, Charleston, S. C. Miss Lena J. Martin, Associate in Child Welfare with the Board of Hospitals and Homes, was in charge of the program, which was held August 17-21 at Lake Junaluska, N. C.

### *Social Welfare Resolutions*

The American Baptist Convention in Denver, Colorado last May passed many resolutions of special interest to Social Workers. A free copy of these resolutions may be secured by writing Council on Christian Social Progress, American Baptist Convention, 152 Madison Avenue, New York 16, N. Y.

### *Health and Welfare Services Protestant Episcopal Church*

The Division of Health and Welfare Services of the Department of Christian Social Relations of the Protestant Episcopal Church (281 Fourth Ave., New York 10, N. Y.) receives requests constantly for field consultation and survey. During the past summer some of the services included: a diocesan survey of several Episcopal welfare agencies and a joint consultation with Federal and state officials and staff of an agency serving Navajo children.

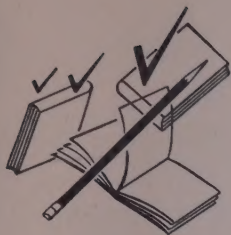
### *"Privacy—A Sacred Treasure"*

A statement on Confidentiality of Public Assistance Records may be secured free by writing the Board for Christian Social Action, American Lutheran Church, 57 East Main Street, Columbus 15, Ohio.

### *New Social Welfare Office*

The Lutheran Church—Missouri Synod has recently organized a new Department of Social Welfare with offices in the Lutheran Building, 210 North Broadway, St. Louis 1, Mo. The Rev. H. F. Wind, D.D. is the new full-time executive secretary.





## BRIEFS

**A SOCIAL PROGRAM FOR OLDER PEOPLE.** Jerome Kaplan. Minneapolis, University of Minnesota Press, 1953. 158 pages. \$3.00.

**RECREATION FOR THE AGING.** Arthur Williams. New York, Association Press, 1953. 192 pages. \$3.00.

Two excellent books for those working with older people.

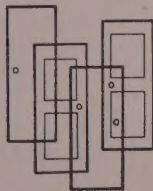
F.E.P.

**CHRISTIAN FAITH AND SOCIAL ACTION.** John A. Hutchison, editor. New York, Charles Scribner's Sons, 1953. 246 Pages. \$3.50.

These thirteen chapters, written by such leaders as John C. Bennett, Paul L. Lehman, Roger L. Shinn, Paul Tillich, Eduard Heimann, Vernon H. Holloway, Liston Pope, and Reinhold Niebuhr, provide new dynamic for the social action tasks of Christian men and women in our time. With unusual success this book holds the balance between moral idealism and humility, cultural issues and transcendent faith, social ethics and biblical theology. This is the finest single volume on the basis and perspective for social action published in many years.

RAY GIBBONS

## JOB EXCHANGE



**Position Wanted:** Experienced minister-chaplain and graduate psychiatric social worker desires position in church-sponsored social agency, hospital or council. Also an experienced marriage counselor. Presently employed in professional social work. Address: Box 101, Christian Social Welfare Associates, 297 Fourth Avenue, New York 10, N. Y.

**Positions Open:** Caseworkers — The Salvation Army Family Service Division has two openings for caseworkers with graduate degrees in social work. Experience in family service field preferred. Personnel practices, good supervision and psychiatric consultation. Salary Range — \$3,300-\$4,800. Write to: S/Major Helen C. Waara, 10 East Pearson Street, Chicago 11, Illinois.

## DEPARTMENT OF SOCIAL WELFARE

### Recent Publications

<i>Add Life to Their Years</i> Manual on activity programs for the aged.	Catherine Lee Wahlstrom 72 pages, \$1.00
The Congregation Serves Older People	\$3.75 per 100
Narcotics	\$ .15

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